

THE TIMES-DISPATCH

DAILY-SEVEN-DAY

Business Office: 1102 Main Street
 Advertising Office: 1102 Main Street
 Telephone: 1102 Main Street
 Lynchburg: 1102 Main Street

BY MAIL. One Six Three One
 POSTAGE PAID. Year. Mo. Mo. Mo.
 Daily with Sunday. \$1.00 \$1.00 \$1.00
 Daily without Sunday. \$1.00 \$1.00 \$1.00
 Sunday edition only. \$1.00 \$1.00 \$1.00
 Weekly (Wednesday). \$1.00 \$1.00 \$1.00

By Times-Dispatch Carrier Delivery Service in Richmond (and suburbs), Manchester and Petersburg.

One Week
 Daily with Sunday. \$1.00 \$1.00 \$1.00
 Daily without Sunday. \$1.00 \$1.00 \$1.00
 Sunday edition only. \$1.00 \$1.00 \$1.00

Entered January 5, 1902, at Richmond, Va., as second-class matter under act of Congress of March 3, 1879.

SUNDAY, JULY 24, 1910.

GETTING THE CHRISTIANS TOGETHER.

There was incorporated at Albany, New York, last Tuesday, "The Christian Unity Foundation." Its purpose is to bring about the organic union of the Christians of all the world, Protestant and Roman Catholic. Though Episcopalians in origin, it is not Episcopal in purpose. All names are to be sunk in one big, comprehensive and all-inclusive body.

The society is the outcome of a meeting held in St. Thomas Church, New York, last February, and the number of the incorporators is twenty-four, just twice the number of the Original Twelve. Twelve of them are clergymen and twelve are laymen. Of the clergymen, six are bishops and six are presbyters. In the College of the Laity, so to speak, there are lawyers, scientists, business men, capitalists, experts in research and one representative of each of the Army and the Navy. The Bishops are the Bishop of New York, the Bishop of Albany, the Bishop of Newark, the Bishop of Chicago, the Bishop of Southern Ohio, and Bishop of Connecticut, formerly of Nova Scotia but now rector of St. James's Church, New York. The presbyters represent parishes, or Church activities, within easy reach of New York or in New York itself. The Army is represented by Colonel Charles W. Larned, Superintendent of the United States Military Academy at West Point. The Navy is represented by Rear-Admiral Goodrich, late commandant of the New York navy yard. Among the more prominent of the laymen are R. Fulton Cutting, a man of note in his community; John M. Glenn, general agent of the Sage Foundation; George Gordon King, capitalist and treasurer of the Episcopal General Board of Missions; George Wharton Pepper, the special counsel of Gifford Pinchot in the Ballinger investigation; and Lawson Purdy, who is Mayor Gaynor's tax expert. There are other men of like consequence among the laity, and all well qualified for the "research and conferences which are to be the order. Information concerning the faith and works of religious bodies will be published. Methods of co-operation will be suggested. The evils of division will be pointed out. Conferences have already been held with Greek Catholics, and it is said to be the hope of the promoters that early this fall a meeting of leading Episcopalians and Presbyterians may be held. It is stated that greater hopes are held out of bringing Episcopalians and Presbyterians together than any other."

We obtain our information from the New York Sun, from which we get so much light on religious questions, which explains that this new Foundation is different from the Federal Council, a movement looking to Christian union and to which all non-Roman bodies adhere save the Greek Catholic and the Protestant Episcopal churches, on the basis of usefulness. The new Foundation will include both Greeks and Roman Catholic in the union, "and that on a line of doctrine and practice." We do not see exactly how this can be, but we are glad to note that the Greek and Roman Catholics are not to be shared out of this new movement for harmonizing the differences of the Christian world. It appears to be in line, somewhat with the suggestion made in the recent remarkable letter of Monsignor Bonomelli to the great World's Sunday School Congress at Edinburgh.

There will doubtless be objection at once to the lack of co-operation in the organization of the Foundation, the very purpose for which it has been formed. We regard the denominational character of the movement as only a tactical mistake on the part of the founders and in no sense reflecting upon the desirable object they have in view. It would have been so much easier to secure the organic union of the Christians of the world, Protestant and Roman Catholic, if the Christians of all the world had been invited to the preliminary conferences touching the matter. This should not deter them, however, from that earnest co-operation so essential to the success of this new and, we believe, very worthy enterprise. That its promoters are serious in their purpose needs no better practical assurance than the statement of the fact that one of the laymen of the Foundation has underwritten the initial expenses up to \$10,000. A campaign for securing an endowment is to be entered upon, for it is recognized that a long and expensive task lies before the Foundation. "This is not wholly in accordance with the old theory that when a journey of the sort contemplated by this new Foundation is about to be undertaken there was to be 'no money in their purse,' but that was long before the world had improved methods of transportation and before the cost of living was so high.

It is not surprising, of course, that

the Bishops and other clergy did not think about inviting the co-operation of the other denominations before organizing for the purpose of such invitation, but we are the least bit astonished that the laymen in the movement, with their practical knowledge of men and affairs, did not insist upon giving the Roman Catholics and the denominational representation in this new apostolate.

STOLEN FOR AN AMERICAN.

The story that DaVinci's masterpiece, the "Mona Lisa" portrait, has been stolen from the Louvre gallery in Paris lacks confirmation, although the New York Sun, a connoisseur in art, says that "the consensus of opinion was that in view of similar thefts that have been made from the Louvre and considering the value and charm of DaVinci's great painting, its acquisition sooner or later by a collector of unlimited means was not at all improbable." Which would seem to prove that there are some art collectors of unlimited means who ought to be in the penitentiary. We have known of robberies of the same sort before in this country—down South during the war, when family treasures were stolen to enrich Northern collectors; but that was done in an abnormal condition of things. It seems, however, that the breed of thieves has not improved greatly, since it is remarked, without surprise, that some collector was expected to steal "Mona Lisa." There are many sacred relics in the churches of Europe, and it will not surprise us if some collector of unlimited means shall yet bargain for pieces of the true cross that are worshipped by many devout people. Special care should be taken in Italy lest some of our unlimited collectors rifle the churches and museums of that artistic country and escape with their plunder to the United States, where, under the interpretation of our Treaty relations with that country, the thieves might esteem themselves at least comparatively safe.

It is said that a New York millionaire collector has the original "Mona Lisa," and that his initials are "J. K. W. W." We do not know any collector with such initials; but it would appear that the thief has been traced as far as New York, and that is something for the detectives to begin with. Is there anything in our laws which would compel the receiver of such stolen goods as this to give up his swag? Suppose the original picture is in New York, how is anybody to prove it, and how is the Louvre to get it back? It is almost certain that Porter Charlton did not buy it—he only murdered his wife in Italy, and this theft took place in France.

Probably the "high official of the museum" who stole the picture for the collector did not think that he was doing anything very wicked, seeing that the French Government has stolen all the property of the churches in that country. In a country where the State itself cultivates the habit of stealing it could hardly be expected that all the clerks and officials in Government offices should be strictly honest.

When the original "Mona Lisa" is exhibited in New York, there should be some such entry as this in the catalogue: Painted by DaVinci, Stolen by — for "J. K. W. W." by whom I am now exhibited.

THE MAN WHO FOUND NEPTUNE.

Johann Gottfried Galle died at Potsdam July 11. His departure has caused not a ripple in the motion of the earth, yet it has not been so long a time since his name was in the mouth of the whole scientific world; for it was his clear vision that the place of Neptune among the heavenly bodies was fixed. Galle was a great astronomer. On September 23, 1846, he was the first to see the new planet on the Observatory at Berlin, having been requested by Jean Joseph LeVerrier, a teacher of astronomy in the Ecole Polytechnique at Paris, to look for it in the place assigned to it first by John Couch Adams, an English astronomer, and afterwards LeVerrier. This discovery was an event unique in scientific history, and was brought about by the disturbance in the motion of Uranus caused by the attractive force of Neptune. From 1690 to its discovery as a planet by Herschel, Uranus had been repeatedly recorded as a fixed star. Later observations did not agree with earlier observations, and it became evident either that the earlier observations were erroneous or that Uranus was running wild. Adams suggested to the Royal Astronomer of Great Britain that these orbital irregularities could be accounted for by the presence of a planet of sufficient mass. The Royal Astronomer did not appear to care anything about it, and when appeal was made to LeVerrier, that great Frenchman proved in two papers submitted by him to the French Academy that only an exterior body could produce the irregularities in the Uranian orbit. Galle was asked to look for it, and he found it within less than one degree from the spot indicated by the Frenchman in his calculations. Other star-gazers discovered the planet about the same time, but the honor belongs to Galle, admittedly, and it is worth recording to his honor, now that he has passed beyond the stars.

Neptune is the outermost member of the solar system. Its distance from the sun is 2,792,000,000 miles; its diameter, 34,500 miles; its period of revolution, about 165 solar years; its mass, seventeen times that of the earth; its density, one-fifth that of the earth. It is, therefore, about eighty-five times larger than the earth, and far beyond Neptune there doubtless lie other worlds, worlds upon worlds, beyond even the imagination of man to conceive, and only possible for God to have designed, all moving in well-ordered procession about the great Central Sun of the Universe, the Most High. Yet now and then some man or other de-

clares, as was recently the case with one of the most learned of Yale graduates, in his last will and testament, that there was no place for the myriads upon myriads of human souls, and that after this fitful fever there comes the end of God's noblest work, made in His own likeness. It has been reserved for Galle, doubtless, and for all others who have not tried to bridge Jehovah, to see yet other suns and systems of suns in the clearer atmosphere that follows this night that we call day.

HOW TO GET POOR QUICK.

"Safely through another week" the country has managed to pass with its credit unimpaired and its material condition unaffected by the fears of those who manage the markets, the slumps here, the failures there and the bulls and bears all about us, charging and growling as "is their nature to."

We extract many comforting assurances from "Financial America." As compared with the month of March—why the month of March, we do not know, and cannot take time to inquire—there was only a small decrease in the bank loans; but making the comparison with a year ago, there has been a marked increase in loans, a corresponding drop in reserves, but an almost equal expansion in deposits. It seems to us that there is nothing in this feature of the situation to make one resolve to call for the towel, even if it be true, as alleged, that the "outlook is poor in Boston," where "investors decline to manifest interest in bonds." It may be that they want to buy, and not to sell. Such "manifestations" have been known at times, and the philosophical view of this situation that we would commend to holders is: If you have a good thing, keep it, and especially stay out of the Boston market for the present and until "investors" think better of it and quit manifesting their fears.

Everything, of course, is not exactly as we should like to have it. For example, there is a shortage of 40 per cent. in the flaxseed crop, which has hurt the National Lead Company, and caused an extraordinary rise in the cost of linseed oil; but that is all the better for the people who have linseed oil to sell, and will help them probably to make good any losses they may have sustained in previous years, just as the high price of cotton has put the planters of the South on their feet again. Then, the copper market is firmer; the output of coke in the Connellsville region averages 400,000 tons the week, and promises to exceed 20,000,000 tons this year; there is a better tone in rubber shares in the London market; the lemon growers of California have saved about \$110,000 by the recent cut in freights; and the exports of manufactures are larger for 1910 "than those of any earlier year."

Altogether, the conditions are not discouraging. There is some "restlessness" on 'change, it is true; but that need not disturb us greatly, as it can be easily escaped by staying off 'change; a very wise thing for most men to do unless they happen to be "on the inside," at least until the inside is turned outside. One good way to keep from getting poor quick is to keep out of the speculative market, all speculative markets.

PAYING FOR THE MOB. Governor Harmon's activity in the Newark lynching affair is having a very wholesome effect upon public sentiment in Ohio. A number of public officers have been turned out, a number of arrests have been made of those known to have taken part in the bloody business, and even the mob is beginning to believe that it is really not greater than the law. If the prosecution of these people shall result in the hanging of a number of the most prominent of their leaders, there will never be another mob in Ohio.

The Ohio people have found the best way of arousing public sentiment against the mob. They have an anti-lynching law which makes the people liable to money damages for the work of the mob. The Urbana lynching cost Champaign county more than \$10,000. In other counties the damages assessed against the taxpayers for mob violence have amounted to large sums, and Newark and Licking County will now be compelled to pay dearly for the Ehrington affair. "Money talks," and it is talking in Ohio against the mob. When the people begin to find that the mob is an expensive thing to them personally, they will lose much of that sympathy with violent men which has brought the law into deserved reproach.

THE COMMENTARIES OF CAESAR.

"The Board for the third time tackled the Caesar proposition." There is a familiar ring to a statement like that, for generation after generation has "tackled the Caesar proposition," some successfully, some very much the other way. The Commentaries of Julius Caesar have given a good deal of trouble to the youth of many nations, and the end is not yet. Many a good farmer or merchant might have been a great college president or professor had his aspirations for scholarship not been dampened by fruitless efforts to construct out of Caesar's Latin that wonderful "Bridge of the Asses." Now comes the State Board of Education to settle the question of what edition of the Commentaries is to be used in the public

schools. It was the third time that this momentous question was considered by the Board, and finally it was settled. We have never seen the edition that was declared the official choice; but we suppose it is one of those which has pictures and maps and a sheaf of critical notes, translating the hardest parts of the Commentaries.

It may be all well and good, and the official edition of Caesar, approved by the State Board, may be a "thing of beauty" and "a joy forever." The question we are asking is, "With all its up-to-date features and notes, will the schoolboy and the schoolgirl learn as much from it as their elders learned from the old-time editions, Bingham's, for instance?" But they cannot in the nature of things. Time was when the youth of Virginia, as well as the youth of other States in the South, could quote with ease from Virgil, Caesar, or Horace, and it was because they had to dig down into the text in the sweat of their own faces and discover the fine phrasing, the inimitable shading, the matchless majesty of the Latin tongue. Translating Caesar was hard work; there were few aids or notes, and the boy who could read the sixth book of Caesar was a marked boy.

These are the times of diversified education, however. The average student has a good many more things to study about now than his ancestors had; and the Latin of today is as superficial as that of fifty years ago was sound and thorough. Less attention is being paid to Latin now, and its former eminent position in the school curriculum has been surrendered to other studies of a more modern stamp.

Sometimes we read the letters and the speeches of the old South and wonder why it is that so few people can make such speeches now. There may be many reasons; the haste and hurry of the present day may have something to do with it; but we venture to say that the desuetude in the study of Latin and Greek authors has had much to do with it. Whence else could have flowed those smooth, well-rounded sentences, those rounded periods, ever moving upward, stately and majestic, the fine shadings observed, words chosen with the exquisite touch of the lapidary?

It does not matter so much now what edition of Caesar is used; for there is no time to bother long with it. Yet we wonder what there is in our scientific education of the present that is a more useful adjunct to the proper knowledge of our own tongue and its foundation than Latin, what students will remember now with as much satisfaction as those of earlier days did when they quoted from the classics that are immortal?

"TWO STUMBLING STONES." (Selected for The Times-Dispatch.) "What is that to thee? Follow thou Me."—John xxi. 22.

There are two stumbling stones—would God that there were only two!—which continually vex the feet of beginners in religion. Yet, by and by, as the habits of spiritual life are formed, the soul gets used to facing temptation and overcoming obstacles. The light of heaven shines bright upon the path, while the way grows more plain and easy.

But it is not so at first. There are questions and problems and hard places with always the persuasion of the evil one to give it all up. It is with religion as it is with any other kind of habit or knowledge. Children begin literature with a primer, not Plato, and music with scales and exercises, not Beethoven. The primer is a great deal harder to the beginner than Plato is after awhile; and the notes played by two fingers take longer to learn than the pages that require ten. The religious life, the conscious, definite Christian life, begins amid stumbling stones.

And of these there are two which lo so close outside the gate that almost before one begins, and at the very sight of them many turn back for good and all. "I am not good enough," is written on one of them. "Other people are not good enough" is placarded on the other. Thus the possible Christian is kept back by the un-Christianity of those who bear his name.

We cannot deny that many in the church are not as good as they ought to be. And that is seen better by the world than by the minister, because he sees them mostly in their Sunday clothes. The beginner in religion sees a great deal, and very often the little things trouble him more than the big ones. Little falsehoods, little petty cheats, little offenses against reverence and purity, little infirmities of temper—these he discovers in the life of some church-member every day, and the sight often turns him against all religion. He mutters, "Hypocrisy," under his breath, and goes his way.

Again and again earnest men have tried to found a church composed only of perfect saints. They have never succeeded and never will. The devil has sown his tares amongst all wheat. Judas was a church member when there were but twelve in the congregation and the minister was the Lord Jesus Himself!

It is well, indeed, to remember the grave responsibilities of a church membership. We "are epistles known and read of all men," whether we wish it or not. We cannot help it. And we shall be accountable for every soul whom we have hindered or kept from the Master. One great enemy to the Christian religion is the unworthy Christian.

What shall we say, then, to him who declares he would join the church if only all the members were saints? Perhaps he would be as much out of place in such celestial company as the rest of us would be. The church is not a club for radiant spiritual aristocracy, but for every-day common people. It is not a home for spiritual

veterans who have no more battles to fight. It is the church "militant" because it is an army, and is expected to do the work of an army.

The church is intended for sinners. If you feel you are unworthy, if you know how hard it is to resist evil, and how difficult to learn the real truth of God—if you feel the need of help—the church is the place for you.

If you are tempted to judge others, the Lord asks this question of you: "What is that to thee? Follow thou Me." Remember, God knows their hearts, their efforts, their trials; you are quite on the outside. Perhaps you are right in your stern judgment. Perhaps you are as mistaken as others are mistaken in the hard thoughts they have of you. Christ is the Judge, and Christ the head of the church. He will take care of all the Pharisees. You need not trouble yourself about them. "Follow Me," He says. "What is that to thee?"

You must decide what is the best thing for you to do—whether others are good or bad in the church has nothing to do with it. If there is any question about joining an army, would the presence of some rascal in the ranks stop you? What is the army fighting for? What cause does it represent and defend? If the cause is a good one and ought to win, the more bad soldiers in the camp the more need of good ones to do the stout fighting.

But "I am not good enough." Are you not a sinner? The chief differences between sinners outside the church and inside is that those inside confess, by their position, that they want to be freed from their sin. The others do not say that. It is the weary and heavy laden who seek rest in the church. It is for those who need help that Christ founded His church. If you have no real desire to live the Christ life, that is another matter; then you are "not good enough," indeed. But if you mean that you are not yet as strong a Christian as you would like to be; if you mean that your love and devotion to Christ is not as deep or tender as you would wish; if you mean that there are a hundred lessons in the Christian life which you have never yet learned, why, you are beginning at the wrong end. The church will help you in all these. You must creep before you walk.

"Follow Me" is Christ's command, and that you must do day by day, trying to get closer to Him and His likeness. Do not think that you must be like the Apostle Paul before you can enroll yourself among His followers. You may never reach that standard, and yet do good work. Christ does not expect you to be Paul, but only yourself. Every one is a follower of Christ who is trying to walk in His steps.

To honestly and earnestly desire to live the Christian life is all that Christ asks at the beginning. Take that step—the rest will follow as the way opens day by day. "Follow thou Me."

Here is a little item from the Big Stone Gap Post that will interest the astro-goers:

"John Fox, Jr., and his wife, who is known the world over as Madame Fritzi Scheff, arrived here Wednesday evening over the Virginia and Southwestern from New York, accompanied by Miss Minnie Fox. Madame Scheff has recently closed a very successful tour in Henry M. Blossom's play, 'The Prima Donna,' which was written especially for her, and is one of the foremost light opera stars in the world."

John has no reason to think that the Post would ever give him much press notice, for his literary output, but Mrs. Fox has no kick coming.

SOMERSET SUED FOR DIVORCE BY UNKNOWN

BY LA MARQUISE DE FONTENAY.

SOME extraordinary mystification exists in connection with the divorce proceedings which were filed at Independence, Mo., on Saturday last (July 16) against Henry Charles Somers Augustus Somerset by a woman who claims to be his wife and who was Miss Adeline Hunter, daughter of Mr. and Mrs. Craig Hunter, of Kansas City, Mo. As the announcement that the divorce proceedings have been instituted has been given a considerable amount of publicity in the press all over the country, and as it was preceded by equally widely circulated statements some months ago that these divorce proceedings were impending, it may be just as well to state that the only individual entitled to the name of the Englishman against whom the suit is being brought has been married for the last fourteen years to the Duke of St. Albans's sister, Lady Katherine Beauclerk, and makes his home with her and with his two children at the Priory, Reigate, in Surrey. He is the only son of Lord Henry Somerset, who was controller of Queen Victoria's household, and of Lady Henry Somerset, the well-known temperance leader, and in the divorce papers just filed at Independence, Mo., by the daughter of Mr. and Mrs. Hunter, his parentage as such is duly set forth.

Henry Somers Somerset is one of the relatively small number of Englishmen who have gone through college in America. After taking his degree at Oxford, where he was at Balliol, he took a course at Harvard. Subsequently he visited Central America, with Lloyd Griscom and Richard Harding Davis, their adventures being described by the latter in his book entitled "Three Gringos." He is in the line of succession to his uncle's dukedom of Beaufort, a deputy lieutenant and magistrate for Herefordshire and Worcestershire, has contested two or three parliamentary elections, has written several books, and has had a lot of trouble with his eyes, which have caused him to repeatedly seek the services of the celebrated German oculist, Paget-Schaeffer, at Lebadon.

The plaintiff in the divorce proceedings at Independence, Mo., claims to have married Henry Somers Somerset on June 16, 1909, that is to say, at the very time when he was under Professor Paget-Schaeffer's care at Wiesbaden, and under the circumstances one would be tempted to believe that, in spite of his having many friends and former Harvard classmates in America, somebody has not only been masquerading here under his name, but has even used it for purposes of espionage.

At any rate, as matters stand now, the real Henry Somers Somerset is subjected in the American courts and in the eyes of the American people to an imputation of absolute bigamy, and in view of the publicity which has been given to the charge, it is high time that he or his relatives should take some steps to clear up the mystery and likewise to insist on redress for the aspersion cast upon his character.

Bankruptcy No Disgrace.

Until about thirty years ago, bankruptcy was looked upon in England as a disgrace of sufficient importance to entail the forfeiture of membership of all of the leading London clubs, and the relatives of the insolvent debtor were ready to make almost any sacrifice in order to avoid the stigma which regarded as a stain upon the family escutcheon. But since the late Lord Escher, master of the rolls, presiding over the High Court of Appeals, with Lords Justices Lopes and Chitty beside him, declared from the bench that bankruptcy is an exploded one, altogether different ethics appear to prevail. Thus the other day Lord Escher, one of the wealthiest members of the peerage, and who is ground landlord of one of the most fashionable districts of the British metropolis, was declared a bankrupt rather than effect any compromise of the liabilities, which were less than \$80,000.

And now Lord Trevor has permitted his next brother and heir, the Hon. George Hill Trevor, to be branded as a bankrupt with no assets, although the liabilities are barely \$12,000. Lord Trevor could easily have paid it, as he is very rich indeed, being, like Lord Escher, ground landlord of much real estate in London, especially in the

SOMERSET SUED FOR DIVORCE BY UNKNOWN

fashionable district around Knightsbridge, besides owning extensive estates in Ireland and in the counties of Flint and Denbigh, also in Shropshire; property which his father, the late Lord Trevor, inherited from his kinsman, the last Lord Dungannon. It is to this Lord Dungannon that the late Lord Trevor was also indebted for his surname of Trevor, which he was obliged to assume, along with the Trevor arms, on succeeding to Lord Dungannon's property. The founder of the fortunes of the Trevors was Sir John Trevor, who was Speaker of the House of Commons and master of the rolls in the seventeenth century. He was deprived of the former post and expelled from the House of Commons on detection of acceptance of a bribe from the Common Council in London, but was permitted by William III. to retain his office of master of the rolls until his death, when he left a very great fortune. Among the property inherited by the late Lord Trevor was a collection of the most famous Trevor diamonds, and their value may be estimated by the fact that when only a portion of them was stolen in 1853, in one of the most sensational jewel robberies of the nineteenth century, those stolen were valued at \$300,000.

Palace of Peace.

Emperor Nicholas has presented a huge jasper vase, more than twelve feet high, for the central hall of the Palace of Peace at The Hague, which is now approaching completion. The blue slate roof being almost finished. Among other gifts to this palace, which is to be the headquarters of the permanent Court of International Arbitration, are four magnificent stained glass windows for the great court, a gift of the late Edward VII. The Kaiser has donated a monumental entrance gate to the grounds, a masterpiece of Teuton ironwork, and King Frederick of Denmark has contributed the porcelain for the fountain-horn courtyard. From the crown of Belgium comes the huge bronze doors of the building, and from the Emperor of Japan some superb gold-embroidered tapestries for the waiting room of the administrative council. Emperor Francis Joseph is the donor of the bronze and crystal candelabra, and the French government is furnishing a great painting by Bonard and a number of Gobelin tapestries designed by Luc O. Mercon. Little Switzerland has asked to be permitted to provide the works of all the clocks of the palace, and the Mexican onyx of the grand staircase is furnished by President Diaz, while the Russian-born Queen Anna Paulowna of the Netherlands, consort of William II, and grandmother of the reigning Queen, Queen Anna's old tapestry, which is being used for the architects and others connected with the construction of the new Palace of Peace, will be torn down as soon as the interior is completed, but the grounds, extending over some sixteen acres, with their fine old trees, will be left undisturbed.

England and the Pope.

Although England is so very liberal in matters of conscience and religion, yet it seems unable to divest itself of the old prejudice of the government against Roman Catholicism. Active from the Reformation, for in the regency bill just enacted by both houses of Parliament, in which provision is made for the appointment of Queen Mary as Regent of the empire in the event of the death of King George before the Prince of Wales attains his majority, it is expressly stipulated that she should forfeit the office of Regent in the event of her marrying a person professing the Roman Catholic religion, or even if she be reconciled or hold communion with a church of her religion. That is to say, she could as Regent wed a member of the Greek Orthodox Rite, a Jew, a Moslem, a Buddhist, or one of the fire-worshipping Parsees, or become a convert to any of their religions without forfeiting her office. There is only one "seed" that is the individuality and not, namely, that of the Roman Catholic Church, if creeds other than that of the established Church of England were also discriminated against no offense could be taken. But to select one alone savor of medieval intolerance, and to be calculated to offend the many millions of those living under the British flag who accord their spiritual allegiance to the pope at Rome. (Copyright, 1910, by the Brentwood Company.)

Capital - - \$1,000,000
 Surplus - - \$600,000

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RANKING



BANK was primarily a place where gold and silver was deposited for safe keeping. Greece and Rome had bankers. The fame of the goldsmiths of Florence as money lenders is well known.

From the twelfth century until to-day the banking idea has grown. The Bank of England from a small beginning has grown into a world power.

Today banks are watch-dogs of the nations' prosperity. The National State and City Bank is truly a modern bank, with every service, every innovation that counts for efficient banking. Money is received subject to check, savings accounts are received and allowed 3 per cent. interest, loans are negotiated on proper security, collections are handled promptly.

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